



The South India CHURCHMAN

The Magazine of the Church of South India

● NOVEMBER 1988

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LET THY KINGDOM COME



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Opinions expressed by contributors do not commit the C.S.I.

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NOVEMBER 1988

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25 Years Ago!

Let us launch out into the deep in our social life. The Christian is not just friendly; he is a friend. Sadhu Sunder Singh once said of Christians that people are nice but narrow, dear but queer. We Christians are certainly narrow and queer, but one day we will be so sure that we are at the same time also nice and dear. There are indeed a number of acquaintances who call friends, but how deep exactly is our relationship with them? Do we share not only the pleasures of life with them? Is it confined to the trivialities or does it extend to the more important matters? Let us not be satisfied, in our social life, with exchanging the latest joke; let us launch out into the deep in full fellowship and communion with them in the deeper matter of this life and of the next.

—Chandrasekhar

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The Story of Jesus and the Nature of His Ministry*

RT. REV. DR. D. POTHIRAJULU, *Deputy Moderator*

*And Jesus went about all the cities and villages, teaching in their synagogues and preaching the Gospel of the kingdom and healing every disease and every infirmity.**

(Matthew 9 : 35)

The Ministry of Jesus seems to be a threefold ministry viz. the ministry of teaching, preaching and healing. Shall we say teaching, preaching and healing are the three dimensions of His educational ministry? Can it be less than that? Can there be education without teaching of concepts? Can education take place without the preaching of the values? Can education be complete without bringing about healing in the society? Can there be education without reference to healing—healing of relationships—healing of the society and the like? Teaching, preaching and healing seem to be the three crucial components of educational ministry. According to the Bible this triple objective of teaching, preaching and healing point to what we call the realised goal of the kingdom of God. It means that it is the kingdom that is coming and yet it is ready there. Such a dialectic understanding of the kingdom of God helps us to see future in the present.

The challenge to us is : Can Christian Higher Education take place in the context of such an awareness of the realisation of the kingdom of God.

The Old and the New Testament writers narrate a religious history. So they differ in their approach to it from what secular historians would do. The focus of the whole Bible is on God's action in human history. The purpose of the Bible is to present religious perspectives rather than historical data alone. The History of the people who want to be God's people will have to be part of the history which moves towards the fulfilment of his purposes.

As Christian educationists we have a distinct identity without becoming a ghetto.

The people of God are not only people in the secular sense of the word, history as partakers of CHRONOS, but they are called to inherit CHAIROS, the time in divine economy of things which holds the future in the present. As such and as Christian educators we are called to discern the signs of the times.

The Church is called to be the people of the kingdom in solidarity with the whole world and with the whole created order. The Church is called to work for the realisation of the kingdom which is already present. Such is the meaning of the Lord's prayer : Thy Kingdom come.

We see the kingdom not as Utopia. It is among the people of God, here, now. It has arrived with the coming

of Jesus in their midst. It is Jesus Himself who through the Church establishes justice and peace.

St. Luke records the mission of Jesus from the words of Isaiah which Jesus Himself proclaims as follows :

The spirit of the Lord is upon me,
because he has anointed me to preach good news to
the poor,

He has sent me to proclaim release to captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord.

(Luke 4 : 18-19)

Thus the kingdom brings about a relationship where enmity is removed but peace prevails. However, the kingdom has not yet fully come. Its fulfilment lies in future history.

We as educationists are called to participate in that process meaningfully. It has a personal message as well. The process is one of becoming-in-relationships, which commonly involves reconciliation with self, reconciliation with others and reconciliation with God. We are also called to restore the alienated world to harmony as a servant people in the world.

Jesus teaches and His teaching is about the kingdom. It is about the quality of life that belongs to the citizens of the kingdom. Jesus also casts out demons, that is to say that He fights the forces which oppress people and corrupt individual attitudes and the structures of the society so that He may liberate people and society from demonic forces. Can we not identify some of the demonic forces today even nurtured by sciences? Can education keep in view liberation that should take place at all levels for the establishment of peace, justice and harmony?

Each action of Jesus responds to a situation, an opportunity, a need, a challenge. He sees a need and he responds to it. But, always it is love in action. Every one of these actions was necessary to point to an understanding of SHALOM, the peace of God.

To sum up and looking at the Old Testament we can say Israel was called to grow from a state of slavery to a state of servanthood ; from parochialism to universalism and from a legalistic heteronomy to a spiritual autonomy. So also the New Testament shows that the saved people are called to be involved in the struggles of the people for the realisation of God's kingdom through loving, caring, serving and inevitably at times, through either vicarious or participatory suffering.

In this way—

Can teaching, preaching and healing be seen as the integral part of education, then we have the kingdom in focus.

*A Bible Study Conducted at the All India Conference of Autonomous Colleges under AIACHE.

Lambeth '88 Wives Conference

MRS. SAROJINI JATHANNA, Bangalore

The Lambeth Conference, normally held once in ten years, took place at the Campus of the University of Kent from 16th July to 7th August 1988.

525 Bishops and 425 Bishops' wives from all over the world attended the Conference. There were 175 Bishops from Africa alone. Fifty years ago there was not even one black face.

Most of the wives who attended the Lambeth were professionals, nurses, medical auxiliaries, social workers, doctors, musicians, beauty consultants, architects, financial administrators, bank clerks etc.

The Mothers Union branches all over Britain and Ireland were kind enough to provide handmade decorated soft cushions for all the Bishops and their wives to sit comfortably on hard chairs, during the Conference.

The Archbishop of Canterbury, Dr. Robert Runcie, in his opening address said, 'A Church will never learn from its mistakes, unless it is ready to risk making some. We can live with our human weaknesses. For even, when we may be confined to short views ourselves, God's perspective is long'. Did he have in mind the forthcoming problematic discussion on ordination of women?

Referring to his tour in different parts of the world, he said, 'Amongst the desperately poor, the technologically underdeveloped and educationally deprived I have often found a richness of spirit and a depth of trust in God which puts many Western Christians to shame. Being well-fed and well-housed and well-educated is no proof of a healthy spirit, a depth of faith, or insight into God's purposes'.

35 workshops were offered to the wives to choose. Flower arrangement, Church embroidery, banners, the Episcopal family network, living with the dying, pottery, liturgical dance, music in worship, marriage education and family planning, etc.

Mother Janet, Chaplain of the Wives Conference led the Quiet Morning.

The Wives Conference was held at Edmunds School. There were a number of lectures on subjects such as, 'Better health for women and children through family planning', 'Family in today's world', 'Women in today's Church', 'Family in the melting pot', 'Transforming families and communities in a world of change', 'Role of Bishop's wife/clergy', 'Ministry of women in the Church', etc.

Bible Study groups met everyday and everyone had to share in the discussion. These were very interesting

and useful. Each one spoke on the basis of her experience in her own country. Briefing for Apostles containing Bible Study Notes was the basis for Studies. Chapters 13, 14, 15 and 16 of St. John's Gospel were chosen for depth study.

In a group discussion on 'Marriage and Family', Roslyn Pogo, wife of the Bishop of Ysabel, Malawi, who travelled to England through United States, Canada was shocked to see people sleeping on the street. 'No one is homeless in Malawi because they are taken care of by the extended family—even by very distant relatives. If there is no one else. On an average, there are 12 people in a house—husband, wife, children, grandpa, aunts and uncles. She further said that their attitude towards money is different, it is one of sharing. 'If I have \$20 and a relative needs it, we hand it over without question'. I do not know what she would have said if she came to India!

Cécile Longid, wife of the Bishop of the North Philippines, stated that Family Planning or population limitation is not a healthy attitude. It is only a western concept, she said, 'In my husband's Diocese, children are wanted not only for themselves but also as an insurance against their parents' old age. The Government is advocating family planning, thinking there would be a shortage of food if population increases. This is not true. There is plenty of food, although badly distributed'.

One of the important issues discussed was the effects of racism on family life, its disruption, its danger to children and its grief to mothers. As a result of this discussion several wives got together to submit a memorandum to Margaret Thatcher drawing her attention to the effects of racism in South Africa and to 'sit down and talk with those who represent the majority in South Africa'. The delegation was led by Anne Booth, wife of the Bishop of Manchester and Leah Tutu, wife of Desmond Tutu, Archbishop of Cape Town.

Mrs. Jean Penman, wife of Rt. Rev. David Penman, Archbishop of Melbourne, emphasising the role of the family in the Church strongly appealed to the wives to keep up the issue of family life. 'Family life was suffering because of efforts to change towards a more individual lifestyle. This was affecting the care of children, the elderly and was causing poverty, malnutrition, illness, crime and prostitution' (Times 20th July 1988, p. 5).

The panel discussions were most impressive and it was made very clear that unless women take their position, whether ordained, or not, the Church will come out on many gifts and insights that each woman could

ing. The Church should move towards this wholeness. Jackenzie said, 'I long to feel the Church moving towards is greater wholeness. I hope that the end of my life will be more whole than the beginning... The Church must learn to make clear before the world that it believes about God's life of justice, peace and unity. We need to show these values in the quality and character of our life together as Christian man and woman, black and white, young and old' (*Lambeth Daily* 29th July 1988).

It was observed that very few Churches really study the question of women.

What does it mean to be a wife of a Bishop/Clergy was one of the questions discussed. How could she be a mother to all people? Is this ever possible? Many wives feel a sense of isolation, and very little support and even comes to them and their families from the dioceses or other agencies.

The normal expectation of a Bishop's wife or clergy's wife is that she is the mother of all, self-sufficient, a leader, planner and an organiser. She is a model of perfection which others are not expected to be. Of course these are the expectations, stereotyped and traditional. What is the expectation of God is the important question? Is it not?

Time management is another problem of the wives. Time for family, time for the Bishop or Clergy, time for leadership, time for hospitality. The wife has a treble role, role as mother at home, role as partner in Bishop's or Clergy's task, and role as a leader in the women's programme of the Diocese. As a result she is prone to different types of stress, strain and tension and sometimes frustration.

Mrs. Jean Maryland, speaking on 'Ministry of women in the Church' drew the attention of the wives to the text, 1 Peter Chapter 2, verses 4, 5, 9 and 10 which according to her is the basic text concerning the ministry of women. It emphasised the concept of priesthood of all believers. All are called by God to minister, men or women, young or old, poor or rich, sick or healthy, employed or unemployed, activists or quiet, educated or uneducated, white or black. God has no favouritism. There is no special status in the Kingdom of God for Bishops, or clergy, laywoman or layman. She outlined the importance of the order of sisters. In 1845 Pussy founded a sisterhood in a parish at Abbey Street. In 1848 the Vicar of Wantage founded the community of St. Mary the Virgin. There are other orders like the order of the Holy Peraclete at Whitby. All members have rendered great service to the Church and the community. What about the order of women in the C.S.I. or C.N.I.?

At the end, she pleaded for greater participation of women in the decision-making processes and structures of the Church. The Quakers have always 50% men and 50% women in all decision-making processes. How many women are there in the CSI, CNI Synods and how many in CSI and CNI Synod Executive Committees?

On Sunday 17th July the Lord Mayor of the City of Canterbury hosted a Civic Garden Party. The girl guides served refreshments and the entertainment was offered by the Canterbury District English Folk Dance Club and the Canterbury Pipe Band.

All the wives attending the Conference received a unique Souvenir, a specially designed Wedgewood dish with the

words 'Lambeth Conference 1988'. Mrs. Runcie who was hosting the Wives Conference personally presented each one the memento. While distributing the Souvenir, she jokingly made it clear that this is for the wives and not for their husband bishops!

28 buses wheeled most of the Bishops and their wives for London day. The first visit was to the St. Paul's Cathedral at Lambeth. The order of worship here was taken from the Australian Prayer Book of 1978. The Principal Celebrant was the Most Rev. John Grindrod, Primate and Archbishop of Brisbane, Australia. The sermon was preached by Bishop Khotso Mahkulu of Central-Africa.

A sanctus based on Japanese melody and a Swahili hymn with Nygerian melody were the special features.

From the St. Paul's Cathedral the convoy carrying the Lambeth delegates proceeded to the palatial Lambeth Palace, the residence of the Archbishop of Canterbury. Under the tents, on a splendid lawn, tasty lunch was served.

The Big Ben across the River Thames struck three and the participants immediately started boarding the coaches, to see the Queen. Security guards here and there with binoculars were watching the movements of the poor Bishops and their wives, about 1000 of them, walking briskly into the grounds for the garden party hosted by Her Majesty, the Queen. Earlier, instructions were issued that men should wear suits and women dresses with hats, except for those who preferred to come in their national costumes. The previous day there was a mad rush for purchasing hats in the Canterbury shops. All hats were sold out, exact size had to be overlooked!

During the Garden Party a very strong wind was blowing and many hats flew off and rolled on the ground, a number of Bishops were running after the hats to fetch them for their wives.

On the dot of four, the Royal family, Her Majesty the Queen, her husband, the Duke of Edinburgh, their son and daughter-in-law, the Prince and Princess of Wales and the Queen's sister, Princess Margaret appeared on the scene. The band played 'God Save the Queen'. All stood in attention. One Archbishop escorted each member of the Royal family.

The heavens opened and down poured the rain as if indicating the unpredictable British weather and continued for half an hour as the royal sweets and savouries were served. Hardly any had umbrellas except the members of the Royal family. All rushed to the nearby tents. The smiling members of the Royal Family, for about two hours, met many members of the Lambeth guests.

By six the participants again boarded the buses and rushed back to the University Campus.

When the question of consecration of women for episcopate was discussed, the wives were invited to the meetings not otherwise. From the beginning of Lambeth until its close or even earlier and after, the issue of women's ordination was paramount in the minds of the Bishops, as well as the general public, not only around Lambeth but all over the world. There are at present 2646 women in the Anglican Communion either as deacons or priests. The first woman was ordained in China in 1944. In front of the Cathedral, during the Inauguration Service a small

demonstration in favour of women's ordination was staged by the members of an organisation called, 'Women for the Ordination of Women' (WOW). By the way, there is also an organisation called 'Women against the ordination of Women' (WAOW), who also organised a demonstration during the Lambeth Conference. Both were attracted by Camera and TV Media for wide publicity. The publicity was disproportionate to the size of the demonstrators.

Rt. Rev. Graham Leonard, Bishop of London was the strong opponent of Women's Ordination. He said, 'The question of ordination of women to the priesthood and their consecration to the Episcopate presents an acute and painful problem to some of us'.

Some of the arguments against consecration of women as Bishops were :

1. God chose a man for incarnation.
2. Jesus chose all 12 disciples—only men.
3. In the last 2000 years only men were consecrated as Bishops.
4. We refer to God as Lord and Father and not as Mother. In the Lord's prayer we say 'Our Father'.
5. St. Paul's remarks about women.

Dr. Leonard further declared that he would not consider himself in communion with any woman bishop nor with those bishops who would consecrate her. He said that 'by consecrating women as Bishops the Christian gospel itself is in stake'. Is it so?

Dr. Samartha in his address took Lambeth to a different arena. He stressed that the question requires consideration in a larger context. Its theological and ethical implications go far beyond the boundaries of the Church and touches the lives of men and women in other religious communities as well. 'The debate goes beyond "maleness" and "femaleness" to the deeper question, what it is to be human in the world today...the debate is not about "ordination" but about "women"'. The demand is to accept joyfully, not grudgingly, the freedom, self-respect and human dignity of all women in every religious or secular community.

Archbishop Joh Ziziolas of the Orthodox Church said that his Church is opposed to the ordination of women.

He said 'any split in the Anglicanism on this matter can benefit the Orthodox and the Roman Catholics'. Was a remark!

Mrs. Jean Maryland, speaking at the Wives Conference said, 'My friends and I will go on and on until the wall of Jericho crumble and women can be ordained'.

Now the position is clear. There was a clear division among the Bishops. Some were determined to consecrate women as Bishops. Some were vehemently opposed. Will the Anglican Communion break at this point, was the question.

Rt. Rev. Donald Robinson, Archbishop of Sydney supported by 40 Bishops moved a resolution to refrain from consecrating women as Bishops. A secret ballot was taken and the resolution was rejected by 277 to 107.

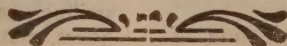
A further resolution was placed before the assembly to consecrate women as Bishops following a procedure of 'reception'. This was accepted by 423 votes to 28.

Among other clauses, the Lambeth Conference resolved 'that each province respect the decision and attitude of other provinces whether in favour of or against the ordination and consecration of women to the episcopate, maintaining the higher possible degree of communion with provinces which differ'.

The Lambeth Conference has no legal status or legislative authority over the Anglican Churches. However, important it may be, it is a communion of Anglican Churches.

The Provinces, if they so desire could ordain women. But the question is what would be the relationship in communion between the Province which ordains women with those who are opposed to it. In this connection the Lambeth requested the Archbishop of Canterbury to set up a Commission to go into this matter. This is the process of 'reception'. The next Lambeth will again take up this issue.

The Lambeth came to a close. There was little time to pack up and say good-bye to many friends. Not many will attend the Lambeth for the second time. So it was an experience in a life-time. Lambeth 1988 will be remembered forever by those who attended it.



Whose war are we Fighting?

MR. JAMES E. BALRAJ*

It is well over a year since our forces landed in Jaffna peninsula to ensure proper implementation of the historic Indo-Sri Lankan accord whereby :

- a) racial strife plaguing Sri Lanka for the past 30 years and which has been aggravated since August 1983 when more serious ethnic violence erupted, will end ;
- b) militants will surrender arms ; and
- c) Tamils in the North and East will be given adequate provincial autonomy and devolution of power for local governance.

It was envisaged that the accord once implemented with the active co-operation of all concerned, will signal a return to normalcy and peace between the Tamil groups in the North and East and between the Tamils and Sinhalese.

It was with such fond hopes therefore, that our jawans were received with open arms and garlands by the Tamils. They had gone there to free them from the clutches of the 'brutish Sinhalese' who massacred their men, raped their women and kept them under subjugation.

Unfortunately, this euphoria did not last even for a few weeks. The LTTE was in no mood to surrender its arms in toto, as per the terms of the Indo-Sri Lankan accord. Apparently, they felt that the IPKF will accept a token surrender of arms and let them keep the rest. Arms were necessary to them as without recourse to the arms they are powerless, they felt. In fact, the militants will be wiped out and the rights of Tamils can be denied, with or without an accord.

Matters took an unexpected turn when some of the Tamil leaders were intercepted and searched in the sea, leading to most of them committing suicide. The Tamil militants retaliated by attacking Sinhalese and supporters of the accord thus bringing the IPKF in direct conflict with the LTTE.

In the process of securing Jaffna and other strongholds of the LTTE, innocent civilians were also affected, caught in the crossfire. There were also stray cases of rape and considerable loss or damage to property.

Taking advantage of this situation, the LTTE expressed grave doubts about adhering to the accord, accusing India of going back on certain assurances given to them. This followed more attacks on IPKF in North East and Trincomalee. A stalemate was the result.

Thus, in effect the peace keeping force became an occupational force. After all, their lives too were in danger.

Executive Director, CSI CIVT. Written after a brief visit to Jaffna recently along with the Moderator and General Secretary of the C.S.T.

and they had to defend themselves even as they had to keep a watch on the railways, roads, local government offices, post and telegraphs, banks, telecommunications etc. to prevent looting and arson and ensure at least a modicum of government business.

There were of course endless parleys between the IPKF and various militant groups, LTTE and the Indian embassy; the Indian embassy and the Sri Lankan government, LTTE and RAW ! Certain initiatives from well-meaning individuals to bring about a truce and final settlement also did not bear fruit as it was not possible to satisfy all parties, especially when their pride, prejudices and prestige were involved.

Basically, the problem is that the Tamils in Jaffna who are a separate ethnic group and tucked away in the North beyond the Elephant Pass, had always enjoyed a certain amount of privileges during the British days being a hard-working lot with a long history of education. Therefore they had some of the plum jobs in the whole Island, prior to independence. These they not only lost soon after but they were discriminated against in higher education and employment, especially because of the new 'Singala only' language policy. Further, there were regular Sinhalese settlers from the South to the North, especially in the Trincomalee area, which resulted in the Tamil population fearing that their dream of Tamil Eelam, a separate/autonomous state in north Sri Lanka, would never be realised. A homeland for themselves was something they had been hoping for. They will have their own language, Tamil, for administration and get a fair share of employment through better education and hard work, they hoped.

With the accord becoming a discord and with none of the parleys producing any result, the Tamils in the North are frustrated and are now blaming the IPKF for having been tricked into a situation where they are forced to fight the Tamil militants who are refusing to surrender arms. The irony of the situation is that most of the soldiers, at least during the initial stages, were from Tamil Nadu and it was a case of brother fighting brother !

The situation worsened when cases of rape and loot were reported. A few stray incidents were inevitable but then those affected will have something else to say about it. In Jaffna, Vavunya, Mangulom, Marugandy, Vadamarachi areas where Yours truly came across quite a few families who had lost their valuable property, lives or reputation, thanks to IPKF. So, the population, by and large, is against the IPKF and their sympathies seem to be with the LTTE. After all when most of the other groups with their young men and women left for India and elsewhere, it was the LTTE which remained faithful to them and protected their interests. They feel that if the IPKF was withdrawn they can rely only on the LTTE to protect them and it is therefore that the people also feel that the LTTE should not be asked to surrender all their arms. However once without the arms the LTTE will be an easy

prey to the Sinhalese or rival militant groups and all their efforts over the years to become autonomous will be in vain. Can India give them the guarantee that this will not happen?

So the situation is much more complex than what is portrayed. The IPKF cannot stay on for ever, spending crores of Indian money and with mounting casualties and opposition. They cannot withdraw abruptly since the situation will get back to square one. Meanwhile, there are many other forces working. The unity that is evident in Jaffna for a self-governing State is not there in Batticoala where the presence of a large number of Muslims seems to complicate matters. There are also some Sinhalese in that area, even as there are many Tamils in Trincomallee and in the South.

It is true that by way of concession, the Colombo Government has already merged North with East, but then, this has to be ratified by a referendum. They still have the right to cede. So also Colombo will always keep a tight grip over Trincomallee, its largest naval base with special facilities for the allied fleets.

Colombo itself has some major hurdles to cross. There is much opposition for the accord from the JVP, a radical Sinhalese group which is totally against any concession to the Tamils. The Buddhist monks in Sri Lanka are another force who can always prevent effective implementation of any accord. This is not to speak of the

opposition led by Mrs. Srimavo Bandaranaike and others.

As if these are not enough, there is the Jayawardene factor. He is already in his eighties and has finally decided to quit as the reports say. His successor is yet to be elected. Even if it happens to be Premadasa, his present Prime Minister, the latter has a different opinion about the accord. So much so, there are many currents and counter-currents, uncertainties about this issue.

Meanwhile, life goes on in Jaffna, Amparai, Vavuni and other areas as well as it may—with fear and distrust as well as with hopes and aspirations!

One hopes that peace and harmony will return to this unfortunate island in the near future. Till then let us make a concerted effort to prove to the Sri Lankan population that we are really concerned about them and their well-being.

Meanwhile, let us remember the people of Sri Lanka, especially the Tamils in the North and East who are going through trying times. Let us pray for Bishop Ambrose vanar, who, amidst the present trials and tribulations, keeping his cool and smile on, is carefully planning and executing many relief and rehabilitation measures through his dynamic pastor, Jayaneson. May their sustained efforts bring forth a rich harvest of men and women, the more dedicated to serve the Church and Society.

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The Church of North India and the Methodist Church in India

UNION NEGOTIATIONS COMMITTEE

5th Meeting held on 6th to 8th September 1988, Methodist Centre, Bombay

I. The Fifth Meeting of the Church of North India and the Methodist Church in India Union Negotiations Committee was held on September 6-8, 1988 at Methodist Centre, 21 Y.M.C.A. Road, Bombay.

The following representatives from the CNI and MCI are present :

CNI : Bishop Din Dayal, Bishop D. C. Gorai, Bishop Z. James Terom, The Rev. P. B. Santram, Mr. A. K. De, Mr. H. B. Uzgare. Bishop S. B. Joshua attended as the Consultant.

MCI : Bishop Stanley E. Downes, Bishop S. K. Parmar, The Rev. James C. Lal, Mr. John N. Hanchinmani, Mr. C. W. Thomas, Mrs. Agnes Loyall. Bishop Elliot D. Clive attended as the Consultant.

II. FAITH AND ORDER IN THE PLAN OF CHURCH UNION (1965) AND IN THE BOOK OF DISCIPLINE OF THE MCI: A COMPARATIVE STUDY :

The MCI paper on this subject was presented by Bishop K. Parmar. In his paper Bishop Parmar observed that there was no divergence or disharmony in the statements of Faith and Order of the two Churches. Even there was understanding arrived at in the *Plan of Church Union North India* (1965 edition) about the 'historic' nature of the episcopate of the two Churches.

The following papers were also presented :

- 'Implications of the Acceptance of the Plan of Church Union, 5th Edition, 1965, and the Nature of the Unity We Seek', by Bishop Elliot D. Clive (MCI).
- 'Towards Establishing Inter communion Between the Methodist Church in India and the Church of North India', by Bishop Stanley E. Downes (MCI).
- 'Nature of the Unity We Seek', by Bishop Din Dayal (CNI).

The concept of historic episcopate as given in the BEM document (*Baptism Eucharist and Ministry*, Published by the World Council of Churches, Geneva, 1982, pages 30) and also the statement on the nature and interpretation of the episcopate in the CNI Faith and Order of its Constitution would make it possible for the two Churches to mutually recognize each other's ministry and also to unify the ministry (Episcopate, Presbyterate and Diaconate) of these two Churches in order to achieve

inter-communion as and interim goal to union of these two Churches.

There is an urgency of this whole issue of the union of Churches in India particularly with reference to the life and mission of the Church.

III. The 5th meeting of the UNC Union Negotiations Committee thanked God for the consensus that emerged from the study-papers and the discussion at this meeting that the CNI and the MCI should now begin to take concrete steps towards achieving the interim-goal of inter-communion by mutual recognition and unification of the threefold Ministries of the two Churches.

The Union Negotiations Committee therefore recommended to the MCI and the CNI to consider the following proposals and give 'further' directives regarding these recommendations :—

- (1) That the CNI and MCI agree that the interim goal of inter-communion be pursued by unifying the threefold ministries of these two Churches as a step towards the ultimate goal of union of these two Churches (the nature and form of which will be mutually decided).
- (2) That the CNI-MCI Union Negotiations Committee be authorized to workout the modalities for mutual recognition and unification of the threefold ministry of the CNI and the MCI.

IV. It is hoped that the two Churches will consider, act upon and give further directive to the Union Negotiations Committee as requested in this regard.

The members of the Union Negotiations Committee expressed profound joy and gave thanks to God for the cordial atmosphere, friendly and open discussion and keen desire on the part of the members to overcome the differences in order to pave the way towards reaching the goal of union.

The members of the CNI and the MCI are earnestly requested to uphold this Committee and its work in their individual and corporate prayers so that the Committee may continue to be open to the guidance of the Holy Spirit.

REV. PRITAM B. SANTRAM
Hony. Secretary

CNI-MCI Union Negotiations Committee.

Women of Asia— Leaders of Social Change

MS. SUSY NELLITHANAM,* Bangalore

I would like to compare Asian women to the Sun, the provider and the protector of the people. Women like the Sun create and recreate the world. Women are co-creators with God. Yet women are excluded from the affairs of the world.

The *creation of wealth* and the economic process of today has excluded the women and so the world is in a mess. In order to find an alternative to the exclusive and collapsing economic system women need to perceive an economic theory in which people become the supreme consideration. The existing economic system should be changed before it destroys our planet.

Social change can come not only through a new economics but also through the *religions and cultures of Asia*. Asian religions began with compassionate Gods. Asian religions have the potentials to include women if we care to go to the roots of these religions. In practice women are excluded from religions. Religions are used to fight the economic battles of men; war and weapons belong to men. We have so many modern Gods, bloodthirsty Gods for sake so much innocent blood is being shed: Nationalism, Capitalism, Marxism, Racism, Sexism, Science and Technology, and Consumerism. Even traditional religions of Asia like Christianity, Islam, Buddhism and Hinduism serve these alien Gods. Men have become incapable of seeking Christ, the Compassionate God. Only women can see the compassionate light in the eyes of Christ. We need to rediscover the God of Asia who suffers with the suffering people.

Politics, the play of power as we see today has an inherent flaw and the more we pursue it the more miserable we become. If women of Asia are reaching towards a more

human and egalitarian world we need to abdicate power and keep out of conflict. So long as power operates there will be domination and alienation. We, women, need to perceive the crucifixion from a new angle, redefine our life and create transparent relationships. The way of Asian women is peace and harmony and conflict.

Mother Earth is crying in deep anguish because of the innocent blood spilt over centuries, because of nuclear weapons, because of industrial waste, because of the destruction of forests, because of the extinction of the sands of plants, creatures and people. Mother Earth is crying. Only women can feel her agony and embrace her and her people. We need to compassionate know the Gods to save the world and re-establish a new world of the Rainbow where life becomes abundant for all. I shall end my words with one of my poems on 'Woman'. This is a conversation between a mountain and a woman.

'Devi,* I come to your feet
beaten, betrayed, broken in pieces;
cover me with your misty blanket,
from me again'.

'Woman, eat fire and be a radiant Sun,
Conquer the cosmos; you are shakti,*
the eternal fire
churning the universe.'

'Devi, I see huts, people crushed,
Your people clinging to the margin.
I see birds flying towards the Sun
and her domain'.

'Woman, eat fire and be a radiant Sun;
bring back the kingdom for my people.
Take my shield, power, patience
and the fire dormant.
Go, recapture the world.'

* Miss Susy Nallithanam is the director of the Ecumenical Christian centre, Whitefield.

Note:

Devi Goddess

Shakti feminine and primordial power of Gods

New Hope for Water-Starved Areas

The Government of India's Technology Mission on drinking water for rural areas, has identified over 400 villages in Ramanathapuram district which have no water sources at all and where conventional rural water supply programmes cannot be implemented.

Ramanathapuram is the only district in Tamil Nadu where the Technology Mission on water has been assigned the task of finding cost-effective solutions to the various problems encountered in implementing rural water supply schemes, through various pilot projects. The solutions and experience gained in the pilot projects are to be adopted in other water starved areas in the country.

Burdened with the task of finding alternative solutions to conventional programmes could not reach the problem villages, the Technology mission entrusted the Council for Technical and Vocational Training (CTVT), a service arm of the Church of South India, with the job of finding the alternatives.

Twelve villages selected

After deciding to operate in the Kadaladi Block, one of the worst hit pockets of the district, the CTVT conducted preliminary survey and selected 12 villages to implement pilot projects.

The absence of any deep fresh water aquifers had put severe limitations on ground water development. Besides, most of the traditional drinking water ponds (ooranies) have been silted due to neglect and some had been encroached upon. This being the situation, said Mr. James E. Balraj, Executive Director of CTVT, it was realised that reviving old sources and creating new rain water harvesting techniques would be a realistic alternative for providing potable drinking water in the area.

The CTVT submitted a pilot programme to the Council for Advancement of People's Action and Rural Technology (CARPAT) which is the funding agency under the Rural Development Ministry of the Central Government. The pilot programme envisaged the revitalising of the traditional drinking water sources of the 12 villages selected by CTVT. The programme was approved and the CTVT received Rs. 7.5 lakhs as the first instalment in July, last year.

Emphasis on traditional sources

In this CTVT Technology Mission sponsored programme, the emphasis was on developing traditional drinking water sources and introducing simple but appropriate water supply systems. The assistance of Action for Food Production (AFPRO) a national level technical service agency catering to the technical needs of voluntary agencies involved in rural development in the field of land and water resources in the Tamil Nadu area, was sought.

AFPRO made a study of the area including identification and mapping of occasional fresh water pockets. It also prepared an inventory of the wells in the area and undertook receptivity profiling, test drilling, logging and water quality analysis.

The survey revealed that the scope for developing ground water was limited to occasional patches of shallow fresh water aquifers. Hence, it was decided to develop and remodel the traditional rain water harvesting systems

and introduce new and appropriate techniques in rain water harvesting.

Ramanathapuram district receives about 819.1 mm of rainfall a year, though there are only 46 rain days every year. Most of the rain is received during the North-East monsoon (October to December), about 495 mm over 22 rain days. The South-West monsoon (June to September) brings 136.9 mm over 14 rain days. About 75.2 mm of rain is received during January-February and 109 mm during March-May.

The reason why there was water scarcity despite the fairly good rain, was that the ground water was saline at all depths. Traditionally the irrigation tanks fed the 'ooranies' but due to improper maintenance of tanks and channels, the inflow into the tanks was poor. Traditional sources had been neglected due to diversion of run-off water for agricultural purposes and it was not advisable to dig the 'ooranies' deep, as the water would turn brackish and if the surface was widened, there would be evaporation.

New water harvesting system

The main attraction in the AFPRO-assisted Technology Mission/CTVT programme is the Roof Water Harvesting System (RWHS). This system envisages the collecting and storing of rain water, for use during the dry period of the year. All that is needed for this system is a sloping tiled roof (flat roofs and thatched roofs are not suited), and a minimum required roof area, depending on the annual rainfall and the minimum daily requirement of the household.

An experimental RWHS was installed in Kothankulam village. The tiled roof had an area of 89 square metres. Three adults and two children made up the household. The purpose of constructing the system was to find out whether there would be any change in the chemical and bacteriological quality of the stored water; the extent of loss from seepage, leakage or evaporation if any; average inflow from rainfall and the acceptability of the water to the people.

The water in the storage tank will be a year old next month. It has been tested periodically at the King Institute, Guindy. The third and final test will be done next month. Once it is declared fit for human consumption, the system should become popular in this region. Even now, the water tastes 'much better and sweeter than the water in the Kadaladi block' according to the residents of the village.

The Executive Director of CTVT said roof water harvesting provided high quality drinking water with no maintenance cost, as it was a simple transferable technique. However, in an area with 'katcha' untiled roofs, promotion and acceptance of this idea in the initial stages may be difficult, as it may be beyond the family budget. Therefore he stressed the need for subsidies and loans if this scheme was to really benefit the needy.

The main project provides for developing existing 'ooranies' and forming new ones wherever necessary. The repair of existing tanks was taken up in seven villages and work has reached an advanced stage in four of them. Locations were identified for new 'ooranies' in Kilakidaram and Thilakkal.

At Kilakidaram, the residents at present collect water from the irrigation tank for drinking purposes, holes a foot or two feet deep are also dug in the land near the tank. This land has now been donated to the Technology Mission for digging an 'oorani', and work is in progress.

A visit to the work site revealed an interesting situation. While the work was going on, the villagers were seen collecting water from the water holes dug in the bed of the proposed 'oorani'. There were not less than 30 such holes. They were being used not only by the residents of Kilakidaram, but also by villagers from a four-kilometre radius.

The Assistant Director, CTVI, Mr. R. Bhakther Solomon, who took a party of press persons to Technology Mission-sponsored projects in Kadaladi Block, said an "Oorani" had a simple inlet and outlet structure for optimum flow of available water and a toe-wall constructed in stone masonry to protect the bund from erosion and collapse. Grass turfing was also being laid to protect the sloping side walls. A filter-trench connected to a draw-well outside the pond, would provide clean water. The residents would not collect water from the pond directly, but would draw the water from the draw-well, so as to avoid water contamination and to prevent damage to the structure of the pond.

In Kothankulam and Sakkilliarkulam villages, the

existing tanks were being remodelled and at Thilak village, the site for a new 'oorani' was donated by a farmer. Mr. Solomon said local labour was engaged in the digging of the ponds and they were paid a reasonable wage.

The villagers were ready to cooperate with the CTVI in executing the 'oorani' schemes in Kilakidaram, Kothankulam and Thilakkal.

Mr. Solomon said the water needs of the respective villages had been worked out and that each 'oorani' had been sunk in such a way that the requirements would be met. Rain water would be stored in them at least till the next rain.

Mr. Solomon said, that the success of the programme depended on the cooperation of the villagers. They would have to be made to accept this programme, because many political promises like the installation of piped water system, with individual house connections, had been made though the available ground water was not enough for such an ambitious scheme.

'This misconception that some day some political party will actually instal piped water supply to each household has created a mental block in the thinking of the local people, especially in the village leaders and party workers, so much so that they are not immediately ready to accept any other scheme, however practical it may be', he added.

-Staff Reporter, Indian Express

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Rt. Rev. Dr. R. Trinity Bhaskeran is the New Bishop of Vellore Diocese

The Most Revd. Dr. P. Victor Premasagar, the moderator of the Church of South India, consecrated Rev. R. Trinity Bhaskeran the Bishop of Vellore diocese on Sunday 16th October 1988 at the CSI Central Church, Vellore, in an early conducted service where one could find the presence of the Holy Spirit.

The Rev. Rajaratnam Trinity Bhaskeran was born on July 9, 1934 as the third child to his parents in a village called Keerasath in the North Arcot District in Tamil Nadu where his father was the School Master working in the American Arcot Mission School. His parents, late Mr. A. Rajarathinam and Mrs. Gnanasundaram are pioneers in the field of Primary education in the rural areas of North Arcot District.

Rev. R. Trinity Bhaskeran started his schooling from his parents. Later he was sent to the American Arcot Mission School in Arani and then to the Australian Presbyterian High School, Sholingur. While studying in his parents in a village called Marrikuppam, he used to cycle five miles daily to his school. This was a very arduous and formative period in his life, during which his father laid a firm foundation for evangelism. Rev. Bhaskeran used to assist his father in conducting Sunday Services, Sunday School, Youth Fellowship and Mission Festival meetings at the rural level. He organised Gospel camps and work camps during summer holidays for the High School boys in the surrounding villages. This was an adventure in taking the Gospel to the Hindu Caste villages, reaching the unreached with evangelistic zeal. He travelled many a mile alongside his father to preach the Gospel in the remote rural corners of North Arcot District. The undaunted faith and inspiration received from his father, a rural School Teacher-cum-Evangelist was the firm foundation to his Ministry.

After passing S.S.L.C., he continued his higher studies in Voorhees College, Vellore (Intermediate level) later, joined the American College for his B.A., Degree course in Economics. While at college, he showed great dynamism and potentiality as a student. He was the President of the Student Christian Movement in the American College.

Later, he pursued his Postgraduate degree in Indian Philosophy in the Pachayappa College, Madras. The Union Bible College, West Virginia awarded him a Doctor of Divinity degree for his 'Comparative study of Worship in Christianity and the Dravidian Religions'. He also received the Vidhya Rathna award from the Parthasarathy Temple, Madras for dialogue with Hindus on the subject, 'Jetha and Christ'.



While at the American College, Bishop Newbigin, seeing his interest in Christian activity, particularly in the field of evangelism, showed special interest in him and encouraged Trinity for the Ministry. He was appointed to work among the new converts and catechumen as probationer at Kallimandayam in Madurai-Ramnad Diocese. It was from here that the Rt. Rev. Dr. David Chellappa invited him to work in Madras in the City Mission as a probationer. He was then sent to Bishop's College, Calcutta for his Theological Studies and Ministerial training. After graduating from Bishop's College he was ordained to the Ministry in Madras Diocese in April 1963. During his Ministry in the Madras Diocese he catered to both rural and city congregations (English and Tamil speaking).

During his tenure in the Madras Diocese he held many Offices and served as the Bishop's Commissary and the Vice-President to the Diocese, besides, being on many Committees in the Diocesan, Ecumenical, synod and at International level. He received the World Council of Churches' scholarship for Overseas studies at Princeton

University, USA, where he spent two years and took his degree in Master of Theology as well as in Clinical Pastoral Education. He did extensive deputation work for the Reformed Churches in America (1972-73). His wife joined him for one year at Princeton and took a Diploma in Christian Education and also joined him in deputation work. Both of them returned to the Diocese at the end of 1973. Later the Loughborough Ecumenical Parish in U.K., invited him through the synod to be a Team Minister from 1977-78. He gained rich experience and new insight in the field and challenged the Churches in U.K. in the Ecumenical venture serving in a changing pattern of society with a pluralistic faith.

As a Presbyter he worked with eminent Bishops, like the Rt. Rev. Dr. David Chellappa, Rt. Rev. Dr. Leslie Newbigin, Rt. Rev. Dr. Sundar Clarke, the Rt. Rev. Henry Lazarus and the Rt. Rev. H. S. Thanaraj. The Rev. Bhaskeran was a lovable Minister in the Madras Diocese. He served the suffering poor in his Ministry, appealed to the youth for a committed and dedicated service to the Lord and strained himself to establish justice and peace in the Churches in the Diocese.

He got married in 1963 to Ethel Mangaladevi, the youngest daughter of the late Rao Saheb, Dr. D. P. Joseph of Tuticorin and late Mrs. Navamani Ammal.

Mrs. Ethel Bhaskeran had a brilliant academic career. She was a student of the Doveton Corrie Girls' Higher Secondary School. Her collegiate education was at Queen Mary's College and at the Madras Christian College where she passed her B.A., (Hons.) in Zoology gaining a first class and an enviable rank. Later she did her M.Sc., in the Madras University. Because of her brilliant and academic achievements Dr. Macphail appointed her as Lecturer in the Department of Zoology, Madras Christian College, Tambaram. In those days, it was a rare phenomenon to appoint a lady as a Lecturer in the Madras Christian College. Besides her academic work she also taught Religious Instruction and Social Studies. Mrs. Ethel Bhaskeran who served as Professor later retired as Acting Head of the Department of Zoology, Madras Christian College.

She has travelled widely within the country and outside representing the College as well as the Diocese. She served as the Secretary of the Board of Women's Work in the Madras Diocese for five years and in 1980 the National Christian Council of India sponsored her to participate in the World Council of Churches Conference in Mission and Evangelism at Melbourne, Australia. She has visited USA, UK, Rome, Paris and Scotland with her husband, besides visiting Pakistan and Sri Lanka in her academic capacity.

Rev. and Mrs. Bhaskeran are blessed with two sons, Alexander and Christopher.

Rev. and Mrs. Bhaskeran have pioneered for 25 years in the Ministry of the Lord. Both of them love to care for persons in a special way and are open to the problems of the people of all walks of life. Their simplicity and deep Christian commitment has endeared them to different age-groups. Both Rev. Bhaskeran and Mrs. Bhaskeran have a zeal for Mission and Evangelism.

The Rt. Rev. Dr. D. Pothirajulu, the Deputy Moderator, preached the sermon. Eight bishops who were present included Bishop Sam Ponniah, the outgoing bishop of the diocese. Rev. M. Azariah, the General Secretary and Mr. K. J. Victor David, the Treasurer were also present at the service. After the service there was reception of the new bishop and his wife at the Cobb Hall of the Vellore College. A special reception was also given to the Moderator and his wife Mrs. Daisy Premasagar.

Rt. Rev. H. S. Thanaraj, the Moderators' Commissioner and his energetic team of Rev. Rufus R. Jayakaran, Vice-President, Dr. R. Jayakaran Issac, the Secretary, Mr. James William, the treasurer, did a marvellous job in making all the necessary arrangements for the service to take place in a very cordial atmosphere. Rev. Victor David, the presbyter of the central Church assisted in the consecration service.

We congratulate the new Bishop and pray to the Lord to bless his ministry abundantly.

— Editor

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## *Sister Joyce Woollard's*

# 40 Years of Service in India

I came to India one year after Independence and one year after the inauguration of the Church of South India. I was originally appointed to Bengal by the London Missionary Society (now C.W.M.). Suddenly my destination was changed to South India. I am very conscious of the fact that this change did not happen by chance but was God's plan for my life. I remember the arrival in Bombay, the long slow train journey to Madras, the kujar of boiled rice, and then being met by Marjorie Sykes and finally being sent on to Coimbatore, where I was met by the woman and her sister who had managed to get up the platform before Mrs. Alice Barnes. I was taken to the schools and churches in the Coimbatore area, then on to Erode and Salem to see the other work. At the beginning of 1949 I went to Bangalore for six months, initially to study Tamil in the Missionary Language School which was then in the U.T.C. Campus. But God used that time to introduce me to life in India and in the C.S.I. As there was no room in the Language School I stayed in Goodwill Girls' High School bungalow. I met Sister Grace Aaron who became not only my friend and later on my colleague and Sister, but the person through whom I learnt so much about India. The L.M.S. Secretary, Dr. Henry Lefever and Mrs. Eve Lefever living in the L.M.S. bungalow in Lavelle Road. This bungalow was later handed over to the C.S.I. and now the K.N.H. offices and complex have been built there. Through the Lefevers I was introduced to Sister Carol Ann who had recently come to Bangalore to be in charge of women's work in the C.S.I. Three important developments were beginning to take shape simultaneously. First, Sister Carol had been given the CEZM orphanage buildings and compound in Cubbon Road as a centre for the C.S.I. women's work. Second, she was meeting groups of women in different parts of South India for the formation of the Women's Fellowship. Third, Sister Carol was meeting with Indian and missionary women and planning the formation of the Order of Women. Though the Order women working in the C.S.I. would be bound together in a fellowship of prayer and mutual support, and the Order would also be a means whereby the C.S.I. would recognise the ministry of women. We had many meetings and weekends together in Vishranthi Bhavan—sleeping on the floor in the dormitory upstairs, or on the floor of the old dining room and varandha

for our meals, and above all sharing in the worship of the chapel now the Garden of Praise. It was a wonderful time of formation; full of blessing and exciting new developments. I managed to persuade Dr. Lefever that I needed one year in the language school and this was granted, but it also meant another six months of being in on the developments planned by Sister Carol. On 27th September 1949 the Women's Fellowship was officially inaugurated. Although I was to be working in the area of the North Tamil Church Council of the S.I.U.C. which had stayed out of the C.S.I. in 1947, I became a member of the Women's Fellowship.

At the end of my year in Language School I was stationed in Erode—not Coimbatore as originally planned. I was given charge of a school and boarding home and gradually initiated into the village work. There were no town buses and no vehicle for women's work. It meant cycling to the villages, sometimes as much as twenty or thirty miles a day. I therefore came to know the whole of the Erode Area very well. I remember walking to some of the distant villages in the Kodumudi Pastorate early in the morning but what a joy it was to visit those very poor underprivileged people.

In February 1950 I attended the S.I.U.C. North Tamil Church Council as a visitor. This was a historic occasion! A vote was taken on a resolution to join the C.S.I. All the members of the council stood up—only one man remained seated—the other delegates pulled him to his feet and so the vote was unanimous. On 27th September 1950 the Coimbatore Diocese was officially inaugurated in the Brough Memorial Church, Erode. Bishop Appasamy was consecrated as the first Bishop in Coimbatore. The ex-Anglican congregations in Salem, Erode, and Coimbatore which had been included up till now in the Trichy Diocese, and the ex-Methodist and ex-Anglican congregations in the Nilgiris which had been included in the Mysore Diocese, were now brought into the new Coimbatore Diocese. It was a time of great rejoicing and a day never to be forgotten. During his Installation Service Bishop Appasamy spoke on the need for revival and preached on Ezekiel's vision in chapter 47. During the nine years Bishop Appasamy was Bishop in Coimbatore Diocese revival did indeed come into the lives of hundreds



of men and women, lives were changed, prayer groups flourished, early morning prayers were held in many village churches and schools, family prayers were held in homes where they had never been held before. God poured out his blessing on his people, the sick were healed and evil spirits cast out. In Erode the annual convention was started in 1952 and still continues to be held every year. Village congregations came to life. Retreats were held for a day or half-a-day before meetings of diocesan committees. All sections of the Diocese were in some way or another touched by this amazing movement of God's spirit. I believe that it is for this reason that Coimbatore Diocese remained free from serious troubles for the next thirty-five years.

Meanwhile plans for the Women's Order were going ahead. Permission was given to the women who wanted to join the Order to experiment living according to the proposed Common Rule. Finally in 1952 the Synod gave permission for the inauguration of the Order. This was to be at Pentecost, 2nd June, 1952 and preceded by a ten-day retreat beginning on Ascension Day, and going up to Whit Sunday. 27 women were to be commissioned as Sisters and another 7 as Probationers at a separate service the same evening in Vishranthi Nilayam chapel. At the beginning the age for Commissioning as a Sister was thirty. Therefore I could only be admitted as a Probationer. The service of inauguration of the Women's Order and the commissioning of the first sisters was held in St. Mark's Cathedral, Bangalore. I was commissioned as a Sister the following year along with Sister Grace Woolcott in the Brough Memorial Church, Erode.

Shortly after the beginning of the Coimbatore Diocese Sister Carol Graham came to tell the women about the Women's Fellowship. The meeting in Erode for women from all the pastorates in the area was the first of many big and small meetings we would arrange in the days to come. Sister Grace Aaron was appointed as Women's Fellowship Secretary for Coimbatore Diocese in 1953. As I was going on furlough and would be away for more than a year Sister Grace was asked to take over the work I was doing in Erode. In 1956 the first Diocesan W.F. Convention was arranged in Erode and Sister Grace placed before the women her vision of how the Women's Fellowship should be developed in towns and villages. Leadership on grass-root level was to be trained. W.F. secretaries for each of the four areas of the diocese were appointed and gave really splendid service for many years. A constitution for the W.F. on all levels of the Diocese was drawn up. As far as possible the work was to be self-supporting. This was made possible by subscriptions, contributions from branches to area funds and from area funds to diocesan funds and by annual area W.F. sales—one-third of the proceeds to be given to the diocesan W.F. fund. The work was to be managed within the money available. Town W.F. members were encouraged to visit the villages in their pastorates and start W.F. branches—and they did. In every village we visited W.F. leaders were found out and told how to run the meetings, even in completely illiterate villages W.F. leaders were chosen and encouraged. My share in all this was that of a 'backroom boy' giving support and encouragement to Sister Grace in her dynamic and contagious enthusiasm for the Women's Fellowship. We used to share leadership of the meetings. In 1967 Sister Grace went to pass on all this experience with women throughout the C.S.I. when she was appointed W.F. General Secretary with her headquarters in Vishranthi Nilayam.

Along with development of the W.F. work and complementary to it in the Erode Area was the growth of the

girls' school and Boarding Home. The policy in the L. Tamil field had been to start high schools for boys, 8th Standard is enough for village girls'. Any promising girl was sent to Bantnick High School in Madras. There was great need and demand for education. Girls had to be sent out to local high schools. In 1968 the diocese permitted the opening of parallel sections for girls in the Erode Boys' High School. Finally in 1974 a separate Girls' High School was formed and three years later became a Higher Secondary School. Running a Boarding Home in the earlier years was a continual struggle, money went up and the value of money went down. But God helped us again and again. Help came first in the form of gift supplies of milk powder, wheat, oil and chana. And when these supplies ceased to be available overseas agencies appeared on the scene and offered support for children from the poorer sections of society. In Erode we received generous help from the Christian Children's Fund Inc. from 1969 onwards. Later on the C.C.F. gave a substantial grant for a vocational training centre and sometime after that the C.C.F. asked us to move into community development through Family Home Project. This meant financial support and help for more than two hundred children in our schools coming from slum areas of Erode and very poor families.

In 1983 I moved to Salem. So different from the Erode Area, but at the same time full of interest and very beautiful surrounding country, especially the hill areas. The Diocese inherited work started by the L.M.S. in the Salem Hills in and around Yercaud, but unfortunately not in the other hill areas. The opening up of work in the Salem Area by the L.M.S. over 140 years ago was full of difficulties and many lives were laid down at the beginning. Congregations were established as far away as Krishnagiri, Elangudi and Dharmapuri (now in the Dharmapuri revenue district) and Attur. Several village congregations were developed on the Attur line and around Tiruchengode which is closely associated with Erode but comes in the Salem district. However the number of village congregations is very few when compared with the Erode Area where there was a strong mass movement about one hundred years ago. There seems to have been a continual struggle to establish the church in the Salem Area in the earlier years but the girls school is still a Middle School and so far effort to make it into a High School has not been successful. In recent years the opening of a home and day school for Mentally Retarded children and the establishment of a Polytechnic have made Salem into a more important place in the diocese.

Time and experience brought many other responsibilities in the Coimbatore Diocese, the Women's Fellowship and the Women's Order. Membership of committees has taken up much time. There have been times of times of defeat, doubt and even fear, time of bereavement and sadness, but there have also been times of joy and times of great joy and happiness. I have had, and still have, wonderful friends, and most of all the love, support and prayers of the C.S.I. Sisters. Through the work of God has been faithful. The subject of the sermon at the valedictory service in 1948 was 'He remaineth faithful'. This has been wonderfully true during the 40 years I have been in India. Throughout God has sustained me and an ever renewed realisation of his call. There have been many problems and struggles in the Church. Sometimes we are driven to despair, anxiety and questioning, but watching over everything comes the words of St. Paul in Ephesians 5:25 'Christ loved the church and gave himself for it....'



# The United Theological College

63, (Old No. 17) Miller's Road

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RELIGIONS  
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CHRISTIAN MINISTRY 2 years
2. Postgraduate Research Diploma of the College —1 year
3. Research Fellowship (Niles Scholarship) —1 year
4. D.Th. Degree of the Senate of Serampore College

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Applications should reach the Principal by 15th December, 1988 (Graduates), 15th January, 1989 (M.Th.) and 31st October, 1988 (For D.Th.).

Limited scholarships are available for all the courses. Two scholarships are set apart every year for WOMEN.

Prospectus and application forms are available with the Registrar on payment of Rs. 10  
Kindly address all enquiries to :

### THE REGISTRAR

United Theological College  
Post Box 4613,  
63 (Old No. 17) Miller's Road  
BANGALORE-560 046



# Taize Intercontinental Meeting in Madras 1988

## ' PILGRIMAGE OF TRUST ON EARTH '

A second Intercontinental Meeting in Madras in December 1988 is being prepared by Taize Community. Fr. [Name] in collaboration with local churches.

### **Theme :** *Inner Life and Human Solidarity*

The meeting in Madras will be a time of prayer and reflection between young adults from different parts of India, Asia and the other continents.

Bible introductions, times of silence and sharing will help each one renew their commitment. The exchange will make it possible to discover that even in the most troubled regions of the world young Christians pray, care for their lives, and seek to be witnesses of trust on earth. In this way, youth from the five continents can together go deeply into the inner life and human solidarity.

### **Programme**

Common prayer morning and evening : Bible introductions followed by a time of silence : Group Sharing and reflection.

Among the most important questions which will be dealt with : ' Wherever you are in the world, will you be the vitality of an inner life so as to be present in the wounds of the human family ? '

### **Dates**

Tentatively from 27th to 31st December, 1988.

The Meeting starts on the evening of Tuesday, 27th December 1988 and will close during the day of Saturday, 31st December, 1988. Each day will centre around a generous common prayer in the morning and afternoon in a big pandal constructed at the compound of Loyola College, Madras. In the afternoons, the participants will carry out their reflections and exchanges in small groups.

### **Venue**

Loyola College, Madras.

### **Age of Participants**

The meeting is intended mainly for young adults 17-35 years old. This age group does not apply to animators.

### **Accommodation**

In schools, colleges, parishes and families.

### **Cost**

*Registration :* Rs. 20 for the 5 days, including local transport.

*Meals :* Rs. 60 (As far as possible the finance will be generated from the participants themselves and within the country).

### **Travel**

Railway concession will be available for groups of ten.

### **Preparation**

In each region, the prospective participants will be invited to prepare themselves in the spirit of pilgrimage through prayer meetings from July onward in close collaboration with youth directors.

For further details, please write us at :  
TAIZE—PILGRIMAGE OF TRUST  
INTERCONTINENTAL MEETING. 1988.  
NUNGAMBAKKAM,  
P. O. BOX 6076,  
MADRAS-600 034.



## TRAINING FOR MINISTRY

# Union Biblical Seminary

(All degree courses are affiliated to the Serampore University)

### RESIDENTIAL PROGRAMME (1989-90)

| Degree Courses               | Qualification                                                                                                | Duration           |
|------------------------------|--------------------------------------------------------------------------------------------------------------|--------------------|
| Bachelor of Theology (B.Th.) | .. PUC (12 standard pass) <i>or</i> SSC plus one year of Theological study <i>or</i> working experience.     | 3 years            |
| Bachelor of Divinity (B.D.)  | .. A University graduate <i>or</i> mature candidate over 30 years.<br><i>Or</i> B.Th. with 1st or 2nd class. | 3 years<br>2 years |

NOTE : For both *B.Th.* and *B.D.* we have introduced a year of integrated study and ministry *off-campus*. The period of training will remain 3 years

Write for details to :

THE DIRECTOR OF ADMISSIONS  
Union Biblical Seminary  
Bibwewadi, Pune-411 037  
MAHARASHTRA

### EXTENSION EDUCATION PROGRAMME (1989-90)

(Non-residential, on the spot and in the context)

| Degree Courses                                              | Qualification                                                   | Duration               |
|-------------------------------------------------------------|-----------------------------------------------------------------|------------------------|
| 1. Bachelor of Divinity (B.D.)                              | .. University graduates<br>L.Th./B.Th. graduates                | 4-9 years<br>2-3 years |
| 2. Bachelor of Theology (B.Th.)<br>(Hindi and Marathi only) | .. 12th standard pass or SSC plus one year of theological study | 4-8 years              |

N.B. 1. If you have passed 10th class and are of 30 years of age you can qualify as Mature candidate for B.D. by writing qualifying examination.

2. We are also conducting continuing education seminars for pastors and other Christian workers through local churches.

Write for details to :

DIRECTOR OF EXTENSION EDUCATION  
Union Biblical Seminary  
Bibwewadi, Pune-411 037  
MAHARASHTRA

For Prospectus and application forms, send Rs. 25 (Non-refundable). Last date of receiving filled application ; without late fee : 31st December, 1988, with late fee : 15th March, 1989.



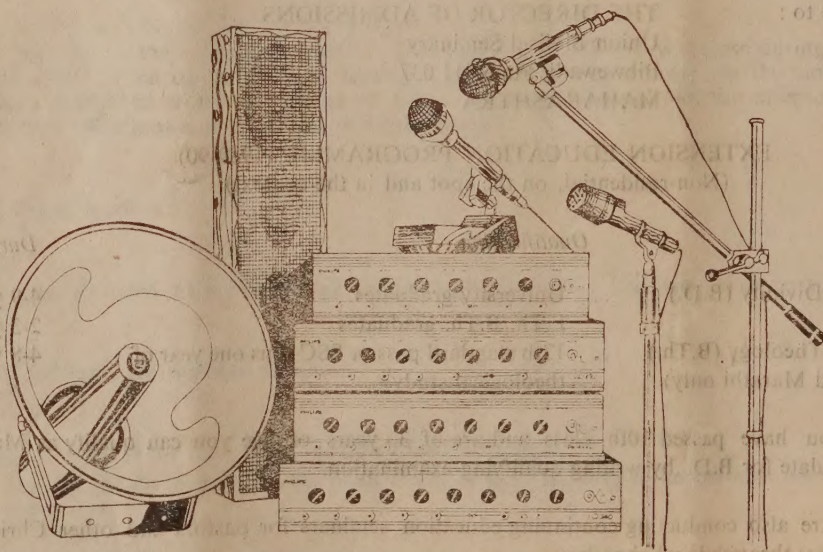


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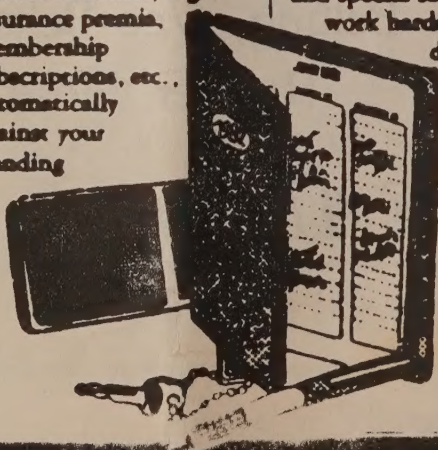
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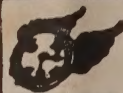
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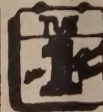
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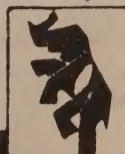


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